

# INDIA WHERE VULTURES EAT BODIES OF THE DEAD

Country of Extreme Poverty and Religious Fanaticism, Where the Priests and Sacred Bulls Are Compared—Where the Juggernaut Car Is Dragged Through the Streets and "Jagannath," the Wooden God, Is Cared For by Being Dressed, Washed and Feasted by Constant Attendants—Dancing Girls at Religious Festivals—Women Wear Rings in Their Noses and Slit Their Ears Until They Can Almost Insert the Hand—Taj Mahal, the Most Beautiful Building in the World—Letter by A. W. Hadley.

By A. W. Hadley.

India, like China, is a surprisingly large country but its objects of interest are so much more numerous and they are so comparatively easy of access that there the similarity ceases abruptly. Traveling in India is infinitely cheaper and the accommodations are more varied in character and price, a condition which has arisen, of course, from the long occupation of the country by the English.

If one is to gain anything of an idea of India there are at least 20 cities that he must visit and the problem of seeing these in regular succession without doubling a thousand miles or so on one's track is worth careful consideration. The country is like a huge triangle with the point below representing Colombo, the capital of Ceylon, Bombay, on the left or the western extremity and Calcutta on the east. The chief attractions lie across the top of this triangle, between Bombay and Calcutta, and in the southern portion, all of which has much to do with planning the itinerary.

If the traveler is proceeding westward from Singapore, Penang or Rangoon, it is preferable to land first at Calcutta, then go westward to Bombay and thence southward toward Colombo. If, however, these arrangements can not be made satisfactorily and one is not mindful of the time, a more comprehensive trip can be taken with a through train northward, and up to Bombay, northward and eastward to Calcutta, and then south again on the right side of the triangle back to Colombo.

Leaving Colombo one evening at 5 o'clock the daily steamer lands one at Tuticorin the following morning and quick connections are then made with a through train northward. The first city of interest to visit is Madras with a population of 165,000. The place was founded 400 years before our Christian era and includes among its many treasures the great temple of Madura, Tirumala's palace and several lesser attractions.

The temple is one of the most remarkable structures in the world, owing largely to the gigantic towers which surmount the various gates and are known as gopuras. The temple is a huge quadrangle about 780 feet

square, surrounded by a high wall. The principal entrance or gate is on the east side and the great gopura which rises in semipyriformal form to a height of 153 feet is entirely covered with grotesque statuary. It is nine stories in height and the figures in stone, brick and stucco are brightly painted in various colors.

Passing through this gateway one arrives at the Golden Lily Tank, rectangular in form, and about 200 feet in length and breadth. It is surrounded by a colonnade, and steps lead down to the water's edge where the people bathe before praying. Around to the left and beyond is the celebrated Hall of A Thousand Columns. These columns are of massive granite and carved in a great variety of figures and designs.

Leaving Madras, which can be well seen in three days one passes on to Trichinopoly by way of the junction of that name. This city also has an estimated population of more than 100,000 and its principal attraction is the great rock fort in the center of the place and another temple like the one at Madras situated on an island in the river a few miles distant.

Like the Acropolis at Athens, this enormous mountain of granite rock rises abruptly from the plain of the city to a height of 256 feet. It is approached by a long hall which begins at the main street and terminates at the bottom of a wide stone stairway cut in the rock. One long flight of steps after another lead in a devious way up the side of the rock, but as the stairs are entirely enclosed by walls, buildings and various structures the way is quite dark and there is some danger of getting a bad fall. It is said that a panic among worshippers about 60 years ago resulted in 250 of them being crushed to death in these stairways.

Emerging at last into the open air, one continues the ascent of the rock by steps cut in the granite until he reaches the summit where there is a small shrine containing sacred statues. The view is a magnificent one overlooking the country in every direction. Several miles away the gopuras of the temple mentioned can be seen towering above the trees. On what might be termed the saddle of the rock, considerably below the

highest point, is a large temple which was formerly a portion of a fort maintained there. At least half a day can be passed in inspecting the various portions of this rock and its temples and the following day can be spent at the great temple. Trichinopoly cheroots are famous all over the Orient and there are more than 200 small factories producing them in and near the city.

The next stop after Madras is Tanjore where there is another wonderful temple like those already mentioned, a famous Hindu bathing tank, Schwartz's church, and the Tanjore library which is probably the most interesting one in India. There are 18,000 old manuscripts in one department of it.

Madras, the metropolis of southern India is the next point and a number of days can comfortably be passed here without exhausting its list of attractions. There is an excellent museum—one of the best in India, a marine aquarium that is worth while largely because one has a beautiful drive there and back along the sea front, Fort St. George, a fine botanical garden and other places of interest.

The next point on one's itinerary is usually Bombay, two days and two nights distant, but there are several small cities enroute where one can pass a day or so if for nothing more than to break the long journey.

Bombay, with three-quarters of a million people, is regarded as "the first city of India." At least a week can be passed there, the principal attractions being a very fine zoo and botanical garden, the Hindu burning ghats, the Parsi "towers of silence," the island of Elephanta, etc.

The Towers of Silence are where the Parsis dispose of their dead by exposing the bodies on top of several towers where they can be consumed by flocks of vultures. These towers are built of stone and cement and resemble great cheese boxes, 40 or 50 feet high and possibly a hundred feet in diameter. Within the top are arranged three zones of diverging receptacles. These are three in number separated for the bodies of men, women and children. No one but the Parsi officials are admitted to the interior of the towers but one's imag-

ination accomplishes considerable when he observes two men enter the little doorway with a corpse and soon after sees a flock of huge vultures circle about the tower and suddenly swoop down within it. They will entirely consume a naked body in the space of two hours, sometimes quicker if there has been a decrease in the number of deaths for a day or so. After the bones are stripped of flesh where they are allowed to disintegrate and then into another compartment where everything is ultimately dissolved. The Parsis believe in a religion which prohibits them from polluting either earth, water, fire or air. Hence their employment of the bird kingdom in disposing of their dead.

The island of Elephanta is reached by small steamer or sail boat from Bombay and contains some curious old temples excavated from the solid rock on one side of the island. These temples were bombarded by the Portuguese in their war ships many years ago and were badly injured. They are still extremely interesting and well worth a visit. A peculiar custom noticed on the island is that of the natives placing their hay for winter use high up in the trees, as the moisture of the ground would injure it.

Leaving Bombay for the north one stops at Ahmedabad for a visit to a number of fine tombs, mosques, temples, an animal hospital and other points of interest requiring about three days to see properly; then on to Oodypour which is reached by a branch of railroad running over the mountains from Chittorgarh. This city includes among its attractions two magnificent palaces of the rajah several temples and tombs and a small lake which possibly is the most enchanting landscape in the world.

In the middle of this little blue lake are two fairy-like palaces of gleaming white marble, very small and exquisitely built as regards graceful towers and porticoes, broad steps leading down into the water, miniature courtyards with trees and fountains and scores of architectural details to be noted within.

Certainly it is a dream of fairyland wrought out in marble and were one to see it in a painting it would be immediately pronounced imaginary. In one of the chambers is a gorgeous canopyed bed of crystal throughout and other fixtures of similar construction. Some of the rooms are walled with great mirrors, a maze effect and "hall of a thousand reflections" are found in others, and in the court yards are great marble bathing pools with slides and diving platforms, tiny porticoes, fountains, etc.—everything, in fact, with which a monarch might hope to please himself and the ladies of his household. On the lake, swinging lazily at their moorings beneath the walls of the two larger palaces are a pair of pleasure barges built like the zalleys of the Roman emperors with high throne decks, platforms for attendants and long rows of seats for the rowers.

Chitor, a walled city, situated on a rocky plateau near Chittorgarh, is well worth visiting on the way to Ajmer. At the latter point there are some remarkable temples, a great artificial

lake formed 800 years ago by building a huge marble dam across the outlet of a depression in the hills, two large mosques and a special building containing a fanciful gilt metal "cosmos." This represents Ajmer as the center of the universe, surrounded by a procession of thousands of miniature gilded figures of men and animals passing in review before a high throne. This is undoubtedly the most elaborate thing of its kind in the world and represents much intrinsic value besides the labor and skill involved. It is about 50 feet long, nearly as wide and hermetically sealed in a glass room 50 feet high. Balconies are arranged on the outside for viewing the scene from all directions.

After Ajmer comes Jaipur with its famous palace of the winds, a very fine museum and botanical garden, Jai Singh's tomb, the rajah's palace grounds, fountains, crocodile tank, etc., and the wonderful observatory with scores of gigantic structures in stone and marble and brass used by the old astronomers in making their complex observations. There are also to be seen the Vistara temple, the rajah's stables, containing hundreds of blooded horses, many tombs and mosques and the city of Amber, a ruined city of palaces founded a thousand years ago and reached by a carriage drive of several miles and a three-mile ride on an elephant.

One can not afford to miss Delhi with its great fort of cut sand stone and its marvelously beautiful structures in marble. Within the fort is the celebrated Diwan-i-Aam, a magnificent reception pavilion of massive marble pillars delicately carved and inlaid with precious stones. It was here that some authorities assert that the famous peacock throne was installed. Then there is the little Pearl mosque adjoining and the royal baths of marble and inlaid stone where the ladies of the court entertained themselves at little artificial rivulets brought in through the marble floors, curiously wrought fountain fixtures and other diversions which were at one time represented in paintings on the walls until shocked English modesty decreed that they should be plastered over.

Drives can be taken in several directions from Delhi to celebrated tombs and mosques; also the great Kutab Minar a tower which was erected 600 years ago and is, though in a partially ruined condition, still more than 260 feet high. There are 375 steps leading up on the inside to the top.

Agra is the next stop and should, like Delhi, be given at least a week or ten days for properly seeing its attractions. Here the principal sight is, of course, the marvelous Taj Mahal, a great marble tomb which Shah Jahan erected in the seventeenth century as a memorial to his wife. It required 20,000 men for a period of eighteen years to complete it. It is accepted as the most beautiful mausoleum in the world if not the most beautiful ever erected by man. (One instance, at least, of a woman being appreciated.)

The great central dome rises from the elevated platform to a height of 235 feet. The platform is 313 feet square and at the corners rise tapering minarets to a height of 135 feet.

Everything about the place is of the purest white marble and the intrinsic value lies in the exquisite inlaying of beautiful flowers, leaves, vines and inscriptions all done in precious stones such as agate, turquoise, carnelian, lapislazuli, malachite, carnelian, yellow jasper, rattack, mottled abri coral, conch shell and colored marbles of every kind. Not only is each flower and leaf outlined in the inlaying, stone of the proper color being used, but the minute shading of the twisted petals etc. is all represented as if by a master painter rather than a stone layer.

The Taj must be visited many times, both by daylight and moonlight, before its magnificence fully dawns on one. In the meanwhile other excursions about the city can be made including visits to the Pearl mosque, the Gem mosque, the mausoleum of Itmad-ud-Daula, and the great sandstone mosque of Janna Masjid. The three first mentioned are of beautiful inlaid marble, the Gem mosque being within Agra fort walls, also contains many other structures of surpassing beauty and excellence.

From Agra tourists generally proceed to Cawnpore on the Ganges river, English people being especially interested in the Memorial Well where a big marble angel guards the site of a well into which 200 dead and dying English residents, chiefly women and children were thrown by native fanatics during a massacre which occurred in 1857. There are sacred bathing ghats (steps leading down into the water) along the Ganges which are worth seeing, a beautiful botanical park and other attractions.

At Lucknow, the next stop, interest centers in the remains of the terrible siege. The battle scarred ruins of a large group of stone buildings, including the governor's residence, have been carefully preserved in a large park and present as nearly as possible the same appearance that they did when relief arrived to succor the British garrison and local residents who had stood off the Indian mutineers for a period of six months. This also occurred in 1857 and was associated with the massacre at Cawnpore. The punishment meted out to the leaders of the terrible affair was carefully prepared and has had a most lasting effect. They were compelled to lick from the pavement a proscribed area of fresh blood and were then tied to the muzzles of cannon and blow to stones, a procedure and end which, in the Hindu religion, assured the most terrible and infinite damnation of the soul that could be imagined.

Passing on to Benares, one can spend several days along the banks of the Ganges studying the Hindu burial customs which, although gruesome, are rather interesting. They burn their dead on the banks of the sacred river after first immersing the body in the water and performing certain ceremonies too intricate to outline in a brief article. A pile of wood is prepared on one of the burning ghats or platforms close to the river's edge and the body wrapped in a winding sheet is laid upon it. The fire is then started by a relative who has brought a sacred

ember from the nearest temple and attendants of the ghat then manage the affair until the body is consumed.

Sometimes the bodies of rich persons are wrapped in a cloth of gold or burned on a pyre of expensive sandalwood. Then all is well. On other occasions, however, the family may not be able to furnish sufficient wood which results in a portion of the charred remains being pushed off into the river. Sometimes not enough wood is piled on top to keep the muscles from contracting with the heat, or perchance a protruding head, leg or arm may drop off and roll into the river. This immediately sinks from the air having been driven from it by the fire and necessitates a gruesome fishing about in the stream by an attendant immersed to his chin and feeling for it with his feet. Sometimes a skull pops from the heat with an astonishing report and there are a number of other features which are not pleasant to either observe or record. However it is the religion of several million people under English guidance and has a place in history.

No matter how filthy the water, the Ganges is at all times sacred and at any hour of the day may be seen scores, often hundreds, and occasionally thousands, of devotees bathing in the water adjoining these burning ghats, scrubbing their faces and eventually washing their mouths with it.

Calcutta is the next important point in India to visit and at least a week is required to see it properly. There is a remarkable museum which should be visited several times, a very fine botanical garden, a zoo, and an animal hospital. From Calcutta a run to Darjiling can be made without difficulty and some fine mountain scenery inspected.

South from Calcutta is Puri, the headquarters of Hinduism, and recognized as "the most holy spot in the world" by the fanatics of the Juggernaut. The word has a variety of spellings the one in India being Jagannath. This is where the famous Juggernaut car is dragged through the streets during the great annual festivals. The common understanding of this car and its associations is quite erroneous.

In the first place it is the wooden god drawn in the car which is the center of attraction—not the vehicle itself. Then there are in reality three gods: Jagannath, his brother, Balabhadra, and his master, Subhadra. Each is rudely carved from a log of wood and has neither legs or arms. These crude images are kept in a big temple and accorded the most royal care.

There are some 640 persons connected with the care of the gods, divided into 36 different departments; some put Jagannath to bed, others are deputed to assist him in getting up, dressing him, cleaning his teeth, washing his face, feeding him, giving him betel nut, washing his clothes, carrying his umbrella, telling him the hours of worship, etc., etc. Besides this army of religious loafers there are 400 families of cooks and 120 dancing girls to administer to the gods and priests and take part in the great festivals.

The number of pilgrims who flock (Continued on Page Twelve.)

## WHY NOT GO TO CHURCH?

Well, why not? Think it through. Is there any good reason why you should not go? Are not the GOOD REASONS all on the side of going? Is it not thoughtlessness or habitual neglect that keeps men away? Ask yourself: **WHY NOT GO TO CHURCH?**

If nobody went to church, there would be no church. Would Ogden then be a better place in which to live, to work, to raise your family? Scarcely, you admit. Very well, then you believe in the church. **WHY NOT GO TO CHURCH?**

Everybody, who believes that the church is a necessary institution in the world, yet fails to attend her services, virtually votes to put her out of business. He thereby fails in his duty to society. Why hinder? **WHY NOT GO TO CHURCH?**

The church stands for the best things. Her work makes for nobler lives and better society. She is the original booster, a world-wide society of moral progress. You count on her for that. Why should you not share with her in that? **WHY NOT GO TO CHURCH?**

Every time you go, you serve notice on the community, that you believe in the church. It is not the preacher you vote for, nor his creed, nor his way of doing things. It is the "belief in God" you endorse; "the work of God" you further. **WHY NOT GO TO CHURCH?**

The church needs you. Your presence, your influence, your example, your work, your counsel, your sympathy are worth ever so much to her. Without you, she lags. On your help she depends. **WHY NOT GO TO CHURCH?**

You need the church. Yes, you do. To brace you against the hard knocks of life; to lift your moral sag; to quicken your sympathy after the fierce competition of the week; to overcome the sense of slavery to your job; to put you in tune with what's right. Sure you need the church. Use her. **WHY NOT GO TO CHURCH?**

Because she thinks, Everybody would be helped by your going to church, she advertises. Will you not go to some church tomorrow? Preferably to your own or your mother's? Ask yourself again:

## WHY NOT GO TO CHURCH TOMORROW?

### BAPTIST

#### FIRST BAPTIST

2385 Grant Ave.  
REV. H. D. ZIMMERMAN.  
10:00 a. m.—Bible School.  
11:15 a. m.—Preaching Service.  
7:00 p. m.—B. Y. P. U.  
8:00 p. m.—Preaching Service.  
8:00 p. m. Thursday—Prayer Meeting.

### CONGREGATIONAL

#### FIRST CHURCH

2464 Adams Ave.  
FRANK G. BRAINERD, Minister.  
11:00 a. m.—Morning Sermon.  
12:15 p. m.—Bible School.  
7:00 p. m.—Christian Endeavor.  
8:30 p. m.—Evening Sermon.  
**SECOND CHURCH**  
First Street and Washington Ave.  
9:30 a. m.—Bible School.  
7:00 p. m. Wednesday—Christian Endeavor.  
8:00 p. m. Wed.—Preaching Service.

### EPISCOPAL

#### CHURCH OF THE GOOD SHEPHERD

Grant Ave. and 24th Street.  
WM. W. FLEETWOOD, Rector.  
10:00 a. m.—Bible School.  
11:00 a. m.—Morning Prayer.  
4:30 p. m.—Vesper Services.

### METHODIST

#### FIRST CHURCH

454 24th Street.  
REV. G. F. RASSWEILER, Pastor.  
10:00 a. m.—Bible School.  
11:00 a. m.—Preaching Service.  
7:00 p. m.—Epworth League.  
8:00 p. m.—Preaching Service.  
7:45 p. m. Thursday—Prayer Meeting.

### PRESBYTERIAN

#### FIRST CHURCH

Adams Ave. and 24th Street.  
REV. JOHN EDWARD CARVER, Minister.  
11:00 a. m.—Rev. W. H. Thompson of Kaysville, Preaches.  
12:15 p. m.—Bible School.  
7:00 p. m.—Christian Endeavor.  
**CENTRAL PARK**  
Washington Ave. at 31st Street.  
ARTHUR F. WITTENBERGER, Minister.  
10:00 a. m.—Bible School.  
11:00 a. m.—Preaching Services.  
7:15 p. m.—Christian Endeavor.  
8:00 p. m.—Preaching Services.  
8:00 p. m. Thurs.—Prayer Meeting.

### FOREIGN SPEAKING

#### GERMAN EVANGELICAL, ST. PAUL'S.

Jefferson Ave. and 23d Street.  
P. PH. TESTER, Pastor.  
9:45 a. m.—Bible School.  
11:00 a. m.—Preaching Service.  
**SWEDISH LUTHERAN, ELIM**  
Jefferson Ave. and 23d Street.  
ERIK FLOREEN, Pastor.  
10:00 a. m.—Bible School.  
11:00 a. m.—Preaching Service.

### MISCELLANEOUS

#### HOLLAND CHRISTIAN REFORMED

WM. WESTENBERG, Elder.  
3031 Adams Ave.  
10:00 a. m.—Bible School.  
3:00 p. m.—Preaching, Central Park Presbyterian.  
8:00 p. m.—Preaching, 603, 30th St.  
8:00 p. m. Wednesday—Prayer Meeting, Central Park Presbyterian.  
**AFRICAN METHODIST EPISCOPAL**  
2807 Pingree Ave.  
REV. J. H. BROWN, D. D., Pastor.  
11:00 a. m.—Preaching Services.  
8:00 p. m.—Christian Endeavor.  
8:00 p. m. Wed.—Prayer Meeting.